

# GUIDE TO HOLINESS.

For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 19.

ON THE THREE FORMS OF LOVE: NAMELY, OF BENEVOLENCE, OF  
COMPLACENCY, AND OF UNION.

THE love of existence, simply because it is existence, and in being existence, is susceptible of happiness, is the basis of all other love. This love is sometimes denominated in writers, in consideration of its nature rather than its object, the love of benevolence, or benevolent love. Eternal in the divine mind, operating by its own nature, being in itself and of itself a living principle, it is properly called a LIFE. And it is this immortal life, this central and eternal impulse of the divinity, which elevates and expands the Godhead from a mere infinity of power and wisdom to an infinity of moral perfection. Of the value of this love, and its indispensable nature to God and to all beings created in the likeness of God, it is difficult to form too high an estimate. First in time, it is præeminent in importance. We say every thing which can well be said, when we speak of it as their LIFE.

2. It is worthy of notice, however, that this love, which is sometimes known under the denomination of love of benevolence or benev-

olential love, in distinction from the love of complacency or complacential love, *is not unitive*. That is to say, it does not and cannot of itself constitute an union between him who loves and the object that is beloved. It is hardly necessary to say, that there can be no union unless there are two or more beings to be united. And it is hardly less obvious, that no union can be effected without a correspondence of feeling in those who are the subjects of such union. Love and union, therefore, are not identical, and are not, in all cases, necessarily related. The history of the Saviour, who suffered death in attempting to do good to men, has shown us, that we may love where there is only distrust or hatred in return. Often is this the case. Year after year, man may entertain the kindest and most benevolent feelings towards others; he may labor for them and suffer for them; and instead of the delightful approach and unity of love, find nothing but feelings of ingratitude and deep aversion.

3. Complacential love, based upon that of benevolence or the love of simple existence, adds to the love of the object an approbation of its character. This last circumstance constitutes, it is obvious, an important modification of the affection under consideration. We desire, for instance, the good and happiness of the just man. That is to say, we love him. And we do so, both because he is a man, and also because he is just. The love of him as a just man, which turns upon the fact of his character, is added to, and increases our love of him as a man, which turns upon the fact of his being, or existence. Again, we desire the good and happiness of angels, on the ground of their existence and susceptibility of happiness, just as we desire the happiness of the worst sinners for the same reason. In other words, we love them with the love of benevolence. But the purity of an angel's character furnishes a new element, or rather basis of love;—so that we heighten the love of their existence, which is the foundation, by those of their moral excellence, which may be regarded as an accessory, but beautiful superstructure. In the case of angels, as in the case of the just man, we love both existence and character. In the case of those sinners in whom we discover no good moral elements, we love their existence, *notwithstanding* their character, and in opposition to its repelling influence. And in both cases, if our love exists without regard to personal reward, it is properly denominated *pure love*.

4. Unitive love, in implying the fact of something united, cannot exist without two or more persons, or beings, who are the subjects of it. Such love, especially when it results in the highest degree of union, implies and involves the existence of complacential love, added to that of benevolence. The parties who are the subjects of unitive love, must approve and honor, as well as love each other, before they can enter into such union. Their approbation must be mutual; and mutual approbation can hardly be expected to exist without a similarity of character. A likeness of character is not essential to all love, but it obviously is to that proximity and oneness of heart which constitutes the modification of unitive love. And the degree of mutual likeness of character, will be the measure of the degree of union or oneness. If the union is perfect, the character in both cases must have a moral or religious perfection;—that is to say, the character in both cases must be that of pure or holy love. Love and selfishness cannot mingle together. Whenever two or more existences, filled with the spirit of pure love, approach each other so as to come within the sphere of each other's knowledge, and thus form a mutual acquaintance, they not only have feelings of complacency and approval, but at once form the most intimate association. It is not so much a matter of volition as a law of nature. They cannot stay apart if they would. They are born into the same image; and in the innate consciousness of the loveliness of their individual characters, they cannot help loving that which bears the image, and reflects the resemblance of themselves. Children of the same lineage, and baptized in the same pure waters, they rush into each others' embrace, as a mother, recognizing her own lineaments in a child long lost, but at last restored again, rushes into its arms, not by the movement of mere reason, but by the spontaneity of a true and permanent life.

5. These views apply to the relations between God and man, as well as to those between man and his fellow man. When the soul, divested of selfishness, is born into the state of pure love, it is then regenerated into the image of God. The two existences, the human and the divine, are alike, with the exception that one is created, the other uncreated; one is the copy, the other the original. In connection with a mutual likeness of nature, there cannot fail to be a mutual tendency to union. So that God, and the child of God, are



drawn towards each other, and are united and absorbed, as it were, the less in the greater, not only by the law of filiation, but by the law of attraction *involved in the fact of mutual resemblance.*

6. There is nothing arbitrary or accidental in God's moral kingdom; nothing which violates responsibility and truth. Every thing is, by the wisdom of permanent law or nature, established in the truth; nothing by unreasonable will or unmeaning chance. The love of union, which draws together and makes kindred spirits into one, has its nature. It loves existences, because it desires to make them good; it both loves them and unites with them when they are made good. It has its nature; it has its triumphs also. It is triumphant, both because it conquers, and because it is happy. The union of souls, under the circumstances which have been mentioned, cannot fail to constitute the highest happiness. They do not love in order to be happy; but they are happy because they love. The union of holy souls in love is the nuptials of the Spirit. Their happiness is as bright and as pure as the love from which it flows. Extracted from the exhaustless mine which constitutes God's happiness, it is indeed the pearl of great price; the gem which illustrates the walls of the New Jerusalem.

7. Thus among holy beings there is one great circle of relationship. Love alone, in its mighty power, works out the problem of universal harmony. The fact of holiness, which is but another name for pure or holy love, constitutes a bond of union; reaching all, encircling all, beautifying all. Those in the same rank of being are attracted to each other; and all are attracted to that which is higher in rank. Not only loving, but united in love; and united each in his place and order, on the combined principle of extent of being and perfection of character. So that the result is — *God in all, and all in God*; the Father in Christ, and Christ in those who are begotten of him; mutually bound together and living in each other; no more separated in fact, and no more capable of being separated from each other than the rays of light are separated or capable of being separated from the natural sun.

A. K.

The most heavenly external duties will avail us nothing without a heavenly temper of soul.



For the Guide to Holiness.

## ANGELS.

WE have always been sinners, and have always had sinners for our associates ; consequently, we do not realize what sin is. Sin is something a great deal worse than men have any idea of. How shocking, how hideous it would appear to them, if they looked on it to-day, for the first time ! Yet does the fact of our having become used to it, make any difference in its real character ? Not at all. But, somehow, it makes a wonderful difference in our perception of it. God has beheld sin in his dominions for many ages ; has he become accustomed to it — is it less abominable in his eyes ? No — it always looks just the same to him. His benevolent nature recoils from it as much to-day, as it did on the day when the angels fell. He cannot but hate that which utterly ruins the happiness of his intelligent creatures.

Men seem to have lost the true idea of holiness. How shall they regain it ? Perhaps it will help us to regain this lost idea, if we consider how an angel would live here. Think what purity, propriety, uniform zeal for the honor of God, forgetfulness of self, indifference to the world, love of heaven, perfect gentleness, sweetness, calmness and benevolence, there would be in all his intercourse with men ; loving himself and others, only as belonging to God, recognizing with delight God's hand in every thing, happy to be here because God sent him, but joyful at the thought of going home when his work is done. Nothing can for a moment discourage or disturb him, for he has unbounded confidence in God, with a full and sweet conviction of his love to the whole universe and to him, attended with the happy consciousness of loving him in return, with all an angel's power of loving. He has nothing to say about himself — he does not think about himself, but is all intent upon honoring God, and doing good. He loves God so fervently that he cannot sin against him. He admires every thing in his friends here that is lovely and excellent, yet he does not admire *them*, but God, who has imparted those gifts and graces. "The business of self flattery, and mutual flattery, is going on here continually ;" he will have nothing to do with either. In like manner, he hates all that is evil in men,

but he does not hate the men, though he knows that the evil is truly their own, while the good is the gift of God ; he pities and loves, labors and prays for them.

Now this is the way we ought to live. By frequently thinking how angels would live here, we may get our standard up, and thus do something to counteract the effects of the imperfect examples of our fellow men and fellow Christians. . It would help us to do the will of God on earth as it is done in heaven. It is always easier to follow examples than rules. In the moment of temptation, the adversary hardly gives us time to look up a rule and apply it ; but we can think, in an instant, how an angel would feel and act ; we have an intuitive perception of what would be right or wrong for him — nothing else is right or wrong for us. How utterly at variance with all our ideas of angelic character it would be, to see him occupied with himself ! Suppose Gabriel should be sent into this world, to minister to one of the heirs of salvation, during the whole of his three score years and ten.

Imagine him saying to himself, “ Now I am to stay here seventy years ; whilst I minister to this saint, I may as well seek some entertainment. I will try to enjoy myself in this ‘ Vanity Fair,’ after the fashion of the place. I will build me a spacious mansion, and every thing in and about it shall be tasteful and elegant. With my superior abilities, I can easily acquire a fortune, and this will increase my means of doing good, and at the same time give me consequence in the eyes of these strange people. With my talents and eloquence, and the accumulated wisdom of six thousand years, I can at once secure popularity and power — two things which may be made useful, and at the same time are very agreeable. I will also cultivate literature and the fine arts, and astonish the inhabitants of this planet with the prodigies of my genius. They shall see such poetry, such painting, such sculpture, as they never saw before ; and the praises of Gabriel shall be on every tongue ! ”

Suppose him to do all this — and that, too, without neglecting his charge, or appearing altogether unmindful of his home, or his Master — how it would shock us ! Gabriel, who stands in the presence of God, amusing himself with such trifles as these ! He defends his course by the arguments in common use among good men ; but nothing he can say in extenuation of his conduct will satisfy us in



the least — we expect better things of an angel. And well we may. God has an equal right to expect better things of us. We are born to as high a destiny as theirs', and what we feel would be inconsistent for an angel to do, is inconsistent for us. We expect angels to come in the character of messengers — to come in the name of their Master, to do his work, and then wing their way joyfully home. We expect them to spend all their time, and all their strength, and all their talents, in the service of him who sent them, and to keep themselves unspotted from the world — separate — in it, but not of it. Is any thing less than all this required of us? Would it be consistent for God to require less, and will any thing less secure our happiness?

The angels do not serve God from a sense of duty, but with an upspringing joyfulness; they do not creep along at a snail's pace, as we do — they fly! They *delight* to do the will of God, and perform all things with promptitude and alacrity. Does it not grieve the pure heart of your guardian angel, to see you, in your good deeds, impelled by conscience rather than love? Does he not sometimes long to infuse his own loving temper into your soul, and teach you to do the will of God on earth as it is done in heaven? Does he not wonder to see you remain a servant, when you might be a child? Does he not wonder, with unutterable amazement, that after all God has said and done, you have so little practical, realizing, comforting belief of the tenderness and intensity of his love to you? Very often does he whisper in your ear, "Glory to God!" hoping you will catch the strain, and join the song.

We can imagine the heart of an angel to be as capable of friendship as our own. We have some idea, too, of the way in which he would manifest it. His affection would be pure, unselfish, intense; yet subdued, tender; yet not blind; faithful and unchanging; because not founded on the merits of the friends beloved, nor on the degree of love returned. You would not expect the angel to be anxious about his friends, or unhappy when they were called home. You would not expect to have his songs of praise checked for a moment. Why should ours' ever be?

The great strength of the angel lies in his not having any *separate interest*; he does not want to build up a fortune nor a reputation. Does any one commend him, it affords him the same pleasure

he would have in hearing others praised, and that is, the pleasure of giving all the glory to God. To him, God is every thing, and he is accustomed to look on himself, and all other intelligent beings, as the creatures of God, to be loved for his sake. He adores the wisdom and goodness of the Creator as displayed in the gifts he has bestowed on them.

When we find ourselves falling into the current of public sentiment, in danger of being borne away by the opinions and examples of our fellow men, it would be well to pause and consider that mankind form but a small part of the universe — that there is an innumerable multitude of higher and nobler intelligences, whose opinions are diametrically opposed to the notions current in this world ; thus we bring to our aid the strength of numbers. When we are *right*, we are never in the minority.

We shall find it salutary on many accounts, to think much of the angels. It will be keeping good company. We shall insensibly catch their manners, imbibe their taste, and fall in with their ideas. Happy shall we be when we learn to look at all things with their eyes, and are delivered from the blinding and stupifying influence of *custom*. If we are the children of God, we are very soon to have these pure and exalted beings for our constant companions and intimate friends — see them face to face, and know them even as also we are known. How narrow our present views of truth, duty, and Christian experience will look to us then ! how feeble our strongest aspirations after holiness, how faint our disapproval of sin, how contracted our capacities of loving, how mean our best things !

S. J.

### INTERNAL EVIDENCE.

A man of subtle reasoning asked  
A peasant, if he knew  
Where was the internal evidence  
That proved the Bible true ?  
The terms of disputative art  
Had never reached his ear —  
He laid his hand upon his heart,  
And only answered — “ *Here !* ”



For the Guide to Holiness.

EVERY DAY EXPERIENCE.

*July 9th.*—In coming to the table of the Lord to-day, I could only think of Him, as the beloved Bridegroom of my soul, to whom I was closely joined ; not knowing any point of separation or disunion. In this state of close affinity to my Lord, I seemed to have nothing to ask or desire, but only to remain quiet in his presence and keeping. Such a sacred stillness and oneness with Christ I never before realized, while receiving the outward elements ; my soul was fed with manna from Heaven, with Christ himself ; — “ *I am that bread of life.*”

*Sept. 16th.*—The last fortnight has been to me a season of peculiar temptation. I have been in the whirlpool, and in the desert. Out of the depths, as it were, of hell, I have sighed unto the Lord ; no free voice or utterance could my spirit find. Verily, it were in the power of Satan to make a hell of heaven, if admitted there. We praise thee, O God, that the flaming sword of thy righteous indignation turneth every way to guard the entrance of evil into Heaven. Peace is now abroad upon the troubled waters ; no stain remains upon my soul. I feel like one cast upon the ocean shore, who having escaped death from the dashing surges, stands calm and silent, viewing their rage, yet feeling safe. “ Blessed is he that endureth temptation.”

*Oct. 8th.*—The *Sabbath* ! What could I do without the Sabbath’s privilege ? I feel the pressure of worldly cares, of worldly society, and hail the Sabbath as a season of retirement and repose from the things of earth, and of allowed rest and spiritual enjoyment. I am at liberty to-day, to be in the society of God, of angels ; to commune with God’s people in the sanctuary, — the prayers and prayers, there, all tend to refresh and invigorate my spirit. I praise God for the Sabbath — I see its beauty and appropriateness to my wants ; it is the institution of a kind, kind Father, and does bless the children of his love. To-day, I recalled the time, when the Spirit of Holiness descended, and subdued my evil nature, and made me thirst for God, the living God. Oh, God, on thy power and goodness have I lived since then, and ever must live, if I live spiritually — a

debtor to grace, and nothing to pay. Shall the ivy that hangs upon the vine, throw off its graceful curling, and fall down and die? So must I wither and perish, if I live with any hope of self support, self nourishment. All that I have of good, comes from thee, O God. What there is in me of holiness, is not mine, but thine. May I never take in my own keeping, that image which thy power and grace alone keeps alive in my bosom. The *all* of holiness is thine; the deformity of sin alone is mine.

*Dec.* — Have been reading for several days past, with prayer and self-examination, Christ's Sermon on the Mount, and felt an inward consciousness that the blessing there pronounced on his disciples, was mine; — mine by his purchase, mine by his gift, mine by his grace. Shall I know my Saviour by denying his mercy, and thrusting from me this blessedness? Oh no. When the father, by some sacrifice, makes a purchase and brings it home, saying, "Here, my daughter, this is for you," is he not happy, seeing his gift accepted, cherished? And shall our great Father of love be less pleased, when we take the blessedness he gives us? And is he not rich enough in holiness to give to each of us, *his children*, this precious gem — his own Name written thereon? Let me receive and wear the ornament, the chain of gold, that binds me to God and heaven, though all around me should say, "*It is naught*, it is naught." My *Father's word* is enough for me. He speaks, and it is done; he commands, and the blessing comes. Nor can the united force of earth and hell take away my Father's blessing. God is, "I am that I am." What is all beside?

*Dec. 25.* — I meet with many hindrances (hindrances apparently,) to my onward progress in the spiritual life, nevertheless, I hold on. A painful sense of my weakness and liability to fall, makes me at times fear, and tremble almost, and certainly would, did I not know how strong is that arm which is extended over me. These seasons of great spiritual debility I find are good and profitable in the result, although painful at the time. They keep me humble, and make me realize that I cannot venture a moment out of my Father's keeping, but by watchfulness and prayer must ever be looking to and depending upon God. All the different states into which the soul is brought under the divine guidance, tend to its purification and strengthening, only let it keep its eye steadfast to one point and centre, God and Holiness.

V. W.



THE INWARD WITNESS.

BY CHARLES WESLEY.

How shall a slave releast  
From his oppressive chain,  
Distinguish ease and rest,  
From weariness and pain?  
Can he his burden borne away  
Infallibly *perceive*?  
Or I before the Judgment Day  
My pardon'd sin believe?

Redeemed from all his woes,  
Out of his dungeon freed,  
Ask how the prisoner knows,  
That he is free indeed!  
How can he tell the gloom of night  
From the meridian blaze?  
Or I discern the glorious light,  
That streams from Jesu's face?

The gasping patient lies  
In agony of pain!  
But see him light arise,  
Restor'd to health again!  
And doth he *certainly* receive,  
The knowledge of his cure!  
And am I *conscious* that I live?  
And is my pardon sure?

A wretch for years consign'd  
To hopeless misery,  
The happy change *must* find,  
From all his pain set free:  
And must not I the difference know,  
Of joy, and anxious grief,  
Of grace and sin, of weal and woe,  
Of faith and unbelief?

Yes, Lord, I now perceive,  
And bless thee for the grace  
Thro' which redeem'd I live  
To see thy smiling face:  
Alive I am, who once was dead,  
And freely justified;  
I *know* thy blood for me was shed,  
I feel it *now* applied.

By sin no longer bound,  
The prisoner is set free,  
The lost again is found  
In paradise, in Thee:  
In darkness, chains, and death I was,  
But lo! to life restor'd,  
Into thy wondrous light I pass,  
The freeman of the Lord.

In comfort, power, and peace,  
Thy favor, Lord, I prove,  
In faith and joy's increase,  
And self-abasing love:  
Thou dost my pardon'd sin reveal,  
My life and heart renew;  
The pledge, the witness, and the seal,  
Confirm the record true.

The Spirit of my God,  
Hath certified Him mine,  
And all the tokens show'd  
Infallible, divine:  
Hereby the pardoned sinner knows  
His sins on earth forgiven,  
And thus my faithful Saviour *shows*,  
My name inscrib'd in heaven.

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IN every duty, act from a regard to God, because it is his will, and your duty. "Do all in the name of the Lord Jesus," and look to him to bless you, that you may abide in his love.

For the Guide to Holiness.

## CHRISTIAN HOLINESS.

NO. 2.

*Question 1st.* — “Has God commanded us to be holy?” *Ans.* — “Hear, O Israel: the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.” — Deut. 6: 45. This was the law given to Israel, and can we believe that they, just delivered from the darkness of Egyptian bondage, could excel us in holiness? for a command always supposes *ability* to perform. If so, the gospel dispensation is no better than the Jewish. But we find the same sentiment repeated, and by that repetition, enjoined upon us by the Savior, in Matt. 22: 37, and Luke 10: 27, also Matt. 5: 48. The apostles recognized and enforced the obligation, “Follow peace with all men, and *holiness*, without which no man shall see the Lord.” — Heb. 12: 14. “But as he who hath called you is holy, *be ye holy* in all manner of conversation; because it is written, [Lev. 11: 44, 19: 2, and 20: 7,] *Be ye holy*, for I am holy.” — 1 Peter, 1: 15, 16. These passages express as plain commands as can possibly be embodied in words; and the only way by which we can evade the obligation as binding upon us, is to affirm our inability to fulfil them — an assertion as blasphemous as absurd!

*2d.* — “Has he promised us the requisite grace?” That he would bestow upon us this grace, might be *inferred* from the existence of the command; but he has not left us thus, to found our hopes upon mere *inference*; on the contrary, he has given us the firm and immutable basis of *promise*. “And the Lord thy God will circumcise thine *heart*, and the heart of thy seed, to love the Lord thy God with *all thine heart*, and with *all thy soul*, that thou mayest live.” — Deut. 30: 6. “And he shall redeem Israel from all his iniquities.” — Psalms 130: 8. “Then will I sprinkle *clean* water upon you, and ye shall be *clean* — from *all your filthiness* and from *all your idols* will I cleanse you.” — Ezek. 36: 25. “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from *all*



*sin.*" — 1 John, 1: 7. See also 9th verse, and Luke 1: 3, 4 and 5, and Titus 2: 11—14.

3d. — "Is it conditional?" Salvation as a *whole*, is conditional — this blessing as a *part*, must be also. "If ye will not believe, surely ye shall not be established." — Isa. 7: 9. "Then said Jesus to those Jews which believed in him, *If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . Whosoever committeth sin, is the servant of sin. . . If the Son therefore shall make you free, ye shall be free indeed.*" — John 8: 31—36. Besides, all the passages which may be quoted in answer to question four, may be applied here.

4th. — "Are the conditions made known to us?" "And from a child thou hast known the *Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.*" "All Scripture is given by inspiration of God, and is profitable for *doctrine*, for reproof, for correction, for *instruction in righteousness*, that the man of God *may be perfect, thoroughly furnished unto all good works.*" — 2 Tim., 3: 15—17. "If so, what are they?" "He that *believeth* in him is not condemned, but he that believeth not, is condemned already, because he hath not *believed* in the name of the only begotten Son of God." — John 3: 18. "And by him all that *believe* are justified from all things." — Acts 13: 39. "Even the righteousness of God, which is by *faith* of Jesus Christ, unto all and upon all them that *believe.*" — Rom. 3: 22. "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? *Because they sought it not by faith.*" — Rom. 9: 31, 32. "By grace are ye saved through *faith.*" — Eph. 2: 8. See also Mark 16: 16, John 3: 36, 7: 39, 12: 36, Acts 16: 31, Rom. 10: 9, 2 Thess. 2: 13, Heb. 11: 6. These passages all point to *faith*, as a condition — but it is evident we can never love God supremely until our interests are so blended with his as to be practically *one with his*. In order to this, ours must be *yielded*, and made subservient to his. *This* must be the result of voluntary self-sacrificing effort on our part. Hence *consecration* ranks as another condition, and an essential *pre-requisite* to *faith*, for we can never believe that *all* is *accepted* until it is consecrated. "Yield (consecrate,) yourselves unto God, as those that are alive from the dead." — Rom. 6: 13. "As ye have yielded

your members servants to uncleanness and to iniquity, *even so now* yield (consecrate,) your members servants to righteousness, unto holiness." — Rom. 6: 19. The conditions then are, 1st, An entire surrender of all our powers, mental and physical, with all that we possess, to God; and 2d, Faith, which claims the present blessing.

5th. — "If we comply with them to the extent of our ability, does it not *necessarily* follow, (if God is true,) *that we are accepted?*" If he has *promised* thus to accept of us, (see ans. to ques. 2d.,) it does. To assert the contrary, is *in effect* to destroy the perfection of the Divine Being.

6th. — "May we in *all cases know* whether we have thus complied with them?" If we have the cognition of our own moral acts — Yes! If we have not, we are not responsible.

7th. — "If we have the *consciousness of compliance*, is not that *consciousness in itself* an evidence of acceptance?" If we can depend upon the veracity of God — it is. The case stands thus — He has promised upon my compliance, to accept me. — I have complied — consequently, I am accepted.

8th. — "After having fulfilled the conditions, are we to walk by *sight* or by *faith?*" "The just shall *live by faith.*"

9th. — "Is it walking by faith to *doubt* our acceptance, after having the knowledge of compliance?" It is unbelief of the blackest dye — more, it is consummate *folly* — doubting both the evidence of our own reason, and God's word.

10th. — "When is the most appropriate *time* for the accomplishment of this work?" It must be either the *present* or *future*. To put it off, is *presumption* — hence it cannot be the *future*. The command is for the *present*. The obligation to comply must be also. "Behold, *now* is the accepted time, &c." "Even so, *now* yield your members servants to righteousness, unto holiness." — Rom., 6; 19.

PILGRIM STRANGER.

WHAT wings are to a bird, oil to wheels, or a lodestone to a needle, such is Christ to the soul of the believer; he gives speed to his devotion, activity to his obedience, and draws him nearer and nearer to God.—*Mason*.



For the Guide to Holiness.

## JOURNEYINGS TO MOUNT ZION.

NO. 2.

## TRUST IN GOD EXEMPLIFIED.

*April, 13.* — Though I have fightings without, I have no fears within. But, up to this hour, the snare of the devil has not been broken. My trust, nevertheless, is unshaken in the living God. I feel unbounded confidence in the Lord my Righteousness, in the season of trial, "He is a very present help in time of trouble," and I can most delightfully trust him for his grace, and calmly wait the hour of deliverance. We seem to have been led forth by the Spirit, into the great wilderness, that borders on the land of promise, to be tempted of the devil; yet I feel he hath no power over me. Though Satan desire to have me to sift me as wheat, yet he cannot touch my faith at all in the Lord Jehovah; nor my joy — my peace — my love — for my unwavering trust is in the Redeemer of the world. And here will I rest and confide, till this calamity be overpast, assured that the Lord "will bruise Satan under my feet shortly." Blessed are they that make the Lord their trust.

"Lord how secure and blest are they,  
Who know the joys of pardon'd sin!"

## SPIRITUAL DELIVERANCE.

*April 26.* — This morning "my soul is as a bird escaped from the snare of the fowler; the net is broken, and my soul is escaped." I have the victory again, through the Lord Jesus Christ, to whom be all the glory: for he hath wrought out for us a gracious deliverance. "And this is the victory that overcometh the world, (and Satan too) even our faith." Our very bones might have bleached upon the battle-field of the enemy, if it had not been for the Lord who hath helped us. "He knoweth how to deliver the godly out of temptation."

This has been one of the most happy mornings of my life. I now feel nearer heaven than I ever have before. The river of death appears an insignificant rill, over which I may pass at any time the

summons may come, to see the glory of that goodly country, "and behold the King in his beauty."

"O happy land! O blest abode!  
I shall be near, and like my God;  
And every hour find sweet employ  
In that eternal world of joy!"

#### DIVINE MANIFESTATIONS.

*April 27.* — Had during the past week, blest foretastes of glory, immortality and eternal life. Was filled with great peace. "My cup runneth over!" Every power of my soul seems called forth to praise the God of my life. How delightful Spring again appears in her first promises of the year! Nature, renewed in all the beauties of the vernal season, affords a pleasing theme for reflection and praise. But the milder glories of his grace, and the thrilling accents of the cross, melt us down into tenderness, and we are filled with love, admiration and gratitude, while under their hallowed influences.

"How smiling wakes the vernal year,  
Arrayed in velvet green;  
How glad the circling fields appear,  
That bound the blooming scene!"

Yet how much more lovely still is it to commune with God, to taste the joys his love inspires, and to feast the soul upon all the extatic delights that the Lord imparts to those who run the way of his commandments! While all nature is beautiful, and vocal with the melodies of the season, let our hymns of thanksgiving arise in sacred symphonies, as one general gust of praise, while we sing of him who has purchased our salvation, and made us the rich partakers of the divine nature. I say let our holy minstrelsies ascend the skies, till they echo o'er the plains of immortality, and blend with the sweetest lyres of heaven!

#### CHRIST OUR SHEPHERD AND CONSOLATION.

*May 4.* — Christian pilgrim, turn thee awhile, and in the devotions of the hour; let us, with the Psalmist, again sing — "The Lord is my Shepherd; I shall not." What a pleasing assurance of merciful protection and bounteous supply, has the christian believer, in this delightful psalm! "Having returned unto the Shepherd and Bishop



of our souls," and been made "the sheep of his pasture," we may with safety "lie down in the green pasture, and walk by the still waters." In this ever-beautiful portion of holy writ, you have my enjoyments and assurance of faith set forth, during the week just past. A table has been truly spread for me, in the presence of my enemies, filled with the bounty of heaven, and "my cup runneth over" with spiritual blessings. O how delightfully have we here reposed with Christ, where he leads his flocks to fullness of joy and rivers of pleasure! Here we have laid us down in peace, in this beautiful valley, and dwelt secure; while the tempests of life were sweeping around. Storms may arise, and billows foam in vain, while we watch near our shepherds side, and take shelter with him who is "as the shadow of a great rock in a weary land."

"Should storms of wrath shake earth and sea,  
We still have heaven and peace with thee!"

#### HEAVEN MAKES AMENDS FOR ALL.

*May 18.* — The cares of the world and the afflictions of life are fully mixed with its pleasures and blessings, and that, too, in goodly measure; and how often does the poor pilgrim in his heavenly journeyings sensibly realize the truth of this embittering reflection! But it has become a matter of some indifference, to us at length how weather-beaten, lightning-scathed, or thunder-riven, our little bark may be o'er life's tempestuous sea, so we may but gain in the end the port of bliss, and have a safe mooring by the still waters of life in that better land. There, thank heaven,

"The godly land I see, with peace and plenty blest,  
A land of sacred liberty, and endless rest."

#### LONGING FOR HOME.

I have been for some time in my journeyings towards Mount Zion,

"Tired of wandering round and round  
This world of sin and gloom,  
I long to quit the unhallowed ground,  
And dwell with Christ at home."

It cannot be faithfully denied that outward afflictions and outward circumstances have a great bearing on our religious enjoyments, though they need not, and should not prevent our communion with

God and our growth in grace. The pathway of the Christian to heaven is not always bright in the prospective. He has hours of darkness, as well as luminous ones; he has seasons of obscurity, as well as sunshine. If, however, his hours were *all* sunshine, he would doubtless cease to desire so ardently the joys and the happiness of heaven.

"O land of rest, for thee I sigh!  
When will the moments come,  
When I shall lay my armor by,  
And dwell in peace at home!"

#### WATERS OF LIFE — VALLEY OF HUMILIATION.

*June 9.* — A week of little growth in grace and little real consolation, though not greatly tempted nor much distressed. There is a fountain, and a stream flowing from that fountain, that reaches the whole creation, and meets every case, however needy, however unworthy. This is to the Christian a consolation and a support amid scenes of trial and little spiritual comfort. There is a river that maketh glad the city of God, whose waters in healing streams of salvation flow down to earth, and refresh many a poor weary pilgrim by the way. Here down in the valley of humiliation, its waters flow on peacefully forever. By remaining here, the storms and calamities of life sweep over our head harmlessly and unheeded. The devil, if he shoot at us at all, is unsuccessful here, as he always loves a high mark, and thither directs his darts with most success. He loves to bring down those who are greatly lifted up, and how easily can he effect the fall of those who stand in slippery places!

"WE WALK BY FAITH."

*June 23.* — There is one general consideration that has cheered me a thousand and a thousand times in my onward pilgrimage — and that is, the fact that there are no storms but will, after a while, be overpast, and no turbulent sea but whose waves will sink ere long into repose. There is no darkness and no clouds but will by and by disperse and melt away into the light and calm of heaven. One thing is certain to every believer: if we cannot find light *in* the way, we shall not find it *out* of it; if in Christ and his service we have no peace nor consolation, we may be assured that we will not find it in the world, nor in the service of Satan. The only sure way in



trial, in darkness, in temptation, in the hiding of God's presence in his special manifestations to us, is to trust a faithful Lord, and have faith in God. To rely constantly upon the Lord Jehovah, to confide implicitly in, and to look steadfastly unto Jesus, the light, the truth, and the way, and press towards that divine light "which shineth in dark places, whereunto we do well to take heed."

"In thy ways acknowledge him just,  
Where thou canst not see, learn to trust."

URBANA, O.

I. N. K.

From the Morning Star.

### CHRIST'S LAW OF LOVE.

In all parts of God's great universe there is law, — fixed principles for the action of matter and of mind. In Chemistry, hydrogen and oxygen, unite to form water invariably in proportion of 1 to 8, by weight of the two gasses. In vegetation, the beautiful rose with its brightness of color blows out, and the apple tree ripens its fruit delicious to our taste, on known and undeviating principles of law. And by law given in the case and provided, the grass and water that nourish the ox, go through those changes which make up for him his bones, flesh, tallow, hair, hoofs, and horns. To all things the Great God has given law. Mind or spirit, as really as matter, possesses law. We have law political, social, international, as well as physical. The kingdom of God's grace in this world, and the kingdom of His glory in heaven, as human governments between men and men, are understood to be under the control of Heaven-appointed law.

In Gal. 6:2, Christians are instructed, "Bear ye one another's burdens, and so fulfil the law of Christ." What means this — THE law of Christ? Compare scripture with scripture, and we shall know. "A new commandment I give unto you, that ye *love* one another." "*Love* is the fulfilling of the law." "Thou shalt *love* the Lord thy God with all thy heart, and mind, and strength, and thy neighbor as thy self; on these two commandments hang all the law and the prophets." "See that ye have *love* one toward another." These parallel scriptures show conclusively, that "the law of Christ" is *the Law of Love*; and the doctrine deduced is, that LOVE is the

grand law which Christ Jesus has given for the action of the Christian Church, in all its work and duties always. And the mighty extent of this law is learned from his own blessed lips. "As I have loved you, *so* ought ye also to love one another." We repeat the sentiment — "As in the entire kingdom of matter, gravitation is a law extending to, and affecting every particle and atom, great or small, remote or near; so in God's kingdom of grace in this world, Love is the grand, all-pervading Law, which Christ has given for the action of his people, in matters great and small, or whether affecting God, within itself, or toward the world.

On fulfilling Christ's great law of love, a few thoughts, tracing out its bearing in a few specifications, will show the adaptedness of the law, to any and all the conduct of the Christian Church.

I. This law of love ought always to be acted on in all labors to restore those who may have been overtaken in a fault. This is specified in immediate connection with the law itself. Gal. 6:1 — "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness." Here is specified both the duty of seeking to restore those overtaken in a fault, and the temper of heart in which all efforts to restore, are to be put forth. Happy for the church, if on all her labors to restore and reclaim the erring, Christ's law of love had always, and fully been brought to bear.

1. The potency and effectuality of the law of love to reclaim and save, has been beautifully illustrated in the progress of the Temperance reformation. This reform, like all others, has been progressing in its power to bring about great results from the outset. For years it had toiled on unweariedly in its labor of love; but its efforts were directed almost entirely at *prevention*. To save those not already fallen, seemed to be almost entirely its mission, until some ten years ago, when the Baltimore reformed drunkards, Hawkins and his coadjutors, started what has been called the Washingtonian movement in Temperance. The prominent mandate in the mission of these men was in this simple sentiment, "*Love the fallen.*" They went forth with Christ's Law of Love in their hearts, and on their tongues. Themselves once in the drunken slough, but now firmly *footed* on the white rock of Total Abstinence, they took the inebriate in the ditch by the hand, and calling him brother, kindly said to him, "Come up, and stand here along side with us, and we will do you good." And



every reader knows what a mighty influence from this Law of Love, passed like the electric fluid over the land. Thousands of hopeless drunkards were reformed, and Temperance assumed at once a new and brighter aspect. This effort flowed out from the Law of Love, as directly, and as sweetly as the clear water from the smitten rock of the wilderness.

The Law of Love has been finely illustrated too, in its power to restore the erring back to virtue and to God, by the efforts of Moral Reform associations. Words of love, kindly spoken, what a magic power they have exercised for good in the human heart! Those labors of love, put forth within a few years past, in several of our large cities, by pious females, to restore their erring and fallen sisters again to virtue's path, from their being so abundantly successful, are a clear exponent of the power of Christ's Law of Love, when properly applied; and they show us how much the Christian church has lost by a frequent non-adherence to that law.

2. Under the great Law of Love, it is specified as the duty of the church to use all possible measures to restore those of its members overtaken in a fault. They are to do it in the spirit of meekness. How many heart-bleedings would have been saved, how many scandals on the cross prevented, had the entire Christian church acted out the Law of Love in all its church labors. If you should look over the whole history of all ecclesiastical doings, you would be led to exclaim, why, the church has never half studied or half understood the Directory of her blessed Lord. How plain is the rule for church labors to restore brethren overtaken in faults. "If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee two or three good brethren; if he will not hear them, then tell it to the church; if he will not hear the church, then let him be to thee as a heathen man." How often troubles come up, well nigh sufficient to rend in twain the church, from not abiding by this rule in church discipline. And then the temper in which these labors are to be performed always, is specified, namely, in the spirit of meekness and according to the law of love. Oh, how has Zion mourned, and the precious cause bled, and souls been pushed away from the church for ever, from not fulfilling *the law of Christ* in this particular! Let pastors and churches every-

where think on these things, and if they have erred, do so no more.

II. The law of love which Christ has given for the conduct of his church, should lead His disciples to bear and forbear with the infirmities of their fellow brethren, and instead of watching for the halting of any one, seek to build up one another in the pure faith of the blessed Gospel. To err is human; and it can hardly be expected that one can live in a church of two hundred members, without sometimes being convinced that it is possible and probable that good men may sometimes err. Now love will lead one to overlook petty faults, and to deal kindly in regard to the faults of others. We say perfect love will do this. Hear St. Paul: "Love suffereth long, and is kind; love envieth not; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." — 1 Cor. 13: 4, 5, 6. Let brethren then remember two things, that to err is human, and to forgive is divine. Good fellow Christian, canst not thou who owest thy Lord ten thousand talents, forgive thy fellow-servant, who owest thee two hundred pence? You do right when you kindly tell your brother his fault, but the law of love requires that you shall forgive him, when he turns to you, saying, I repent. A want of love will magnify a fault into a crime; but true Christ-like love will lead us to deal gently with the infirmities of our brethren.

But there is another thought about this matter. Minds and temperaments among men are no more alike than their bodies and their faces. In the field, the meadow, the wood, there is an infinite variety. So also it has pleased God there should be a pleasing and useful variety in human faces and in human souls. This, since it is God's, must unquestionably be the best arrangement. *It follows* that men's temperaments and opinions, in matters in some sense non-essential, will be not entirely alike. Here then, without being at all obliged to fellowship what the Gospel of Christ would condemn, will be presented opportunities for the exercise of charity and brotherly love. We are to bear and forbear; to forgive brethren, and ourselves to be forgiven. Love will lead us to this. A want of it will induce us to magnify the faults of others, albeit we excuse our own, and will render us obnoxious to the Saviour's interrogatory, "Why behold-



est thou the mote in thy brother's eye, and seest not the beam in thine own eye?"

There is a mighty difference between watching for the halting of our brethren, and laboring to build them up. Let every disciple consider this. There is no union between human hearts more sacred than Christian union. Mark the apostle's argument: "Christians, ye are the body of Christ, and members in particular: the eye cannot say to the ear, I have no need of thee; nor the hand to the feet, I have no need of you; if one member suffers, all the members suffer with it; if one rejoice, they all rejoice with it." No other illustration could so perfectly and so beautifully show us that in the Christian church, the members are all to have a tender care for each, and labor for each other's edifying, according to the law of Christ, "*As I have loved you, so ought ye also to love one another.*"

P. S. B.

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For the Guide to Holiness.

RESOURCE IN TEMPTATION.

My Saviour! Wilt thou leave me now,  
When sharp temptations round me throng?  
All other helps have failed — and thou  
Alone canst hope and truth prolong.

TEMPTED; — but can I turn away,  
And give my thoughts to aught but thee?  
Oh, let me die; but ne'er betray  
My pledge of truth and constancy.

I know that sorrow has its power,  
I know that pleasure has its charm;  
But oft the least propitious hour  
Beholds the triumph of thine arm.

Oh, who or what shall lead to sin,  
Whate'er its power, whate'er its art —  
So long as Christ is King within,  
And binds his being round my heart?

U.

For the Guide to Holiness.

DEAR BRO. KING — The following lines from an old English author, may be new to most of your readers. Will you publish them in the Guide, and oblige one who is very partial to them.

E. M. B.

### THE ELIXIR.

Teach me, my God and King,  
In all things Thee to see,  
And what I do in any thing,  
To do it unto Thee.

Not rudely, as a beast,  
To run into an action ;  
But still to make Thee prepossess,  
And give it his perfection.

A man that looks on glass,  
On it may stay his eye,  
Or, if he pleaseth, through it pass,  
And then the heaven espy.

All may of thee partake,  
Nothing can be so mean,  
That with this tincture — FOR THY SAKE,  
Will not grow bright and clean.

A servant, with this clause,  
Makes drudgery divine ;  
Who sweeps a room, as for thy laws,  
Makes that, and the action, fine.

This is the famous stone  
That turneth all to gold ;  
For that which God doth touch and own,  
Cannot for less be told.

GEORGE HERBERT.